vision of these things, a lameness in our following
of them, in our experience of them a fragmentation,
•a diminution of power and intensity, a lowering
•of quality,—the mark of a descent from spiritual
heights or else of a consciousness emerging from
the insensible neutral monotone of the Incon-
science; the intensities which are normal and
natural on higher ranges are in us lost or toned
down so as to harmonise with the blacks and greys
of our material existence. There arises too by a
.secondary ulterior effect a perversion of these highest
things; in our limited mentality unconsciousness
.and wrong consciousness intervene, ignorance
covers our whole nature and—by the misapplication
•or misdirection of an imperfect will and knowledge,
by automatic reactions of our diminished conscious-
ness-force and the inept poverty of our substance—
contradictions of the divine elements are formed,
incapacity, inertia, falsehood, error, pain and grief,
wrong-doing, discord, evil. There is too, always,
somewhere hidden in our selves, nursed in our
recesses, even when not overtly felt in the conscious
nature, even when rejected by the parts of us which
these things torture, an attachment to

this experience
•of division, a clinging to the divided
way of being
which prevents the excision of these
unhappinesses
or their rejection and removal. For
since the
principle of Consciousness-Force and
Ananda is at
the root of all manifestation, nothing can
endure
if it has not a will in our nature, a
sanction of
the Purusha, a sustained pleasure in
some part of